

## Exploring 21<sup>st</sup> Century Learning Skills (4C Principles) in Qur'an

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### Abstract

The rapid development of information and technology over the last ten years has had an impact on all aspects of human life, including education, where a skills-based learning process is very much needed. This research was conducted to examine the content of 21st century skills which consist of the 4C principles (critical thinking, creativity, communication, and cooperation) in Qur'an. The aim is to prove that Qur'an, as a life guide for Muslims, is a holy book that is compatible with current developments. Using qualitative descriptive methods and a literature study approach, this research attempts to explore the verses of the Qur'an which contain the principles of 21st century learning skills. The results of the research conclude that the Al-Quran is a very comprehensive educational guide and is suitable for use in any era, because it contains implicit and explicit emphasis on the components of 21st century learning skills called 4C (critical thinking, creativity, communication, and cooperation).

**Keywords:** *21<sup>st</sup> Century, Learning Skills, 4C, Qur'an.*

### Abstrak

Pesatnya perkembangan informasi dan teknologi selama sepuluh tahun terakhir membawa dampak pada seluruh aspek kehidupan manusia termasuk pendidikan, di mana proses pembelajaran berbasis keterampilan sangat dibutuhkan. Penelitian ini dilakukan untuk meneliti kandungan prinsip-prinsip 21st century skill yang terdiri dari prinsip 4C (critical thinking, creativity, communication, and cooperation) di dalam Qur'an. Tujuannya adalah untuk membuktikan bahwa Qur'an, sebagai pedoman hidup umat Islam, adalah kitab suci yang compatible dengan perkembangan zaman. Menggunakan metode deskriptif kualitatif dan pendekatan studi literatur, penelitian ini berusaha menggali ayat-ayat Qur'an yang mengandung prinsip-prinsip pembelajaran keterampilan abad 21. Hasil penelitian menyimpulkan bahwa Qur'an merupakan pedoman pendidikan yang sangat komprehensif dan cocok digunakan pada era apapun, karena mengandung penekanan secara implisit dan eksplisit pada komponen keterampilan pembelajaran abad 21 yang disebut 4C (critical thinking, creativity, communication, and cooperation).

**Kata Kunci:** *Abad 21, Skill Pembelajaran, 4C, Qur'an*



## INTRODUCTION

The 21st century has seen a very rapid development in information and technology over the past ten years. All facets of life are impacted by this including health, economy, social, politics and education. The phrase of 21<sup>st</sup> century always prevail together with globalization, where there are no demographic boundaries between each country. Changes in several aspects of human life require an increase in human quality to survive and adapt amid globalization. One aspect of the 21st century dynamics that needs to be taken into account is education. Creating a skills-based education is very crucial in this century.<sup>1</sup> Therefore, some scientists introduced various methods, approaches and principles to facilitate skills-based learning. One of the most popular is “21<sup>st</sup> Century Learning Framework” which consists of four skills, they are: critical thinking, creativity, communication, and cooperation. Those skills are often abbreviated as 4C. This concept was firstly introduced by National American Management Organization.<sup>2</sup>

The main purpose of “21<sup>st</sup> Century Learning Framework” is to develop human quality. It's consistent with the Undang Undang Sistem Pendidikan Nasional no.20 year 2003, which says that education "develops children's potential to become human beings with religious, social, and scientific characteristics and holds democratic citizens accountable. It is a vehicle for developing abilities and shaping dignified national character and civilization to educate the nation's life." Education is a tool for passing down cultural values and for enhancing the quality of human resources in all facets of life.<sup>3</sup>

Qur'an is a holy book that is believed by all Muslims as guidance for life. Al-Quran is more than just a holy book, it is also a very useful for a perfect reference.<sup>4</sup> The content of the Qur'an includes various dimensions, including faith, worship, social interaction and education.<sup>5</sup> Many researchers and scholars believe that education is one of the main issue in Al-Quran. This shows how important education is in human's life, because education could make people live

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<sup>1</sup> Aslamiah Aslamiah, Ersis Warmansyah Abbas, dan Mutiani Mutiani, “21st-Century Skills and Social Studies Education,” *The Innovation of Social Studies Journal* 2, no. 2 (10 Maret 2021): 82–92, <https://doi.org/10.20527/iis.v2i2.3066>.

<sup>2</sup> Resti Septikasari dan Rendy Nugraha Frasandy, “Keterampilan 4c Abad 21 Dalam Pembelajaran Pendidikan Dasar,” *Tarbiyah Al-Anlad: Jurnal Kependidikan Islam Tingkat Dasar* 8, no. 2 (2018): 107–17, <https://doi.org/10.15548/alawlad.v8i2.1597>.

<sup>3</sup> Ridwan Abdullah Sani, *Pembelajaran Sainifik Untuk Implementasi Kurikulum 2013*, ed. oleh Yayat Sri Hayati (Jakarta: Bumi Aksara, 2014), <http://digilib.unimed.ac.id/1630/>.

<sup>4</sup> Dewi Suriyani Djamdjuri dan Iil Hilyatul Kamilah, “The Miracles of Al-Quran: Al-Quran as A Grace and Guidance of Muslims,” *Asatiza* 2, no. 2 (2021): 89–97, <https://doi.org/10.46963/asatiza.v2i2.299>.

<sup>5</sup> Idris, Idris, Yusuf Suharto, and Abdullah Ghanni Alfikr. 2023. “Penguatan Moderasi Beragama Melalui Program Literasi Ayat-Ayat Jihad Sebagai Langkah Preventif Dari Paparan Ideologi Takfiri Bagi Remas Al-Hidayah Karang Pilang Surabaya”. *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 6 (4), 846-61. <https://doi.org/10.31538/almada.v6i4.5412>.

## Exploring 21<sup>st</sup> Century Learning Skills (4C Principles) in Qur'an

in peace, respect and good values.<sup>6</sup> There is no doubt that Quran is deeply related to 21<sup>st</sup> Century Learning Framework.

There has been many research conducted to analyze the relationship between education with Quran. A research by Hami analyze the term of *tarbiyah* (education) and *ta'lim* (teaching) in connection with Quran. This research provided good explanation of philosophical foundation for education in Islam in accordance with Quran, but still too general.<sup>7</sup> Meanwhile, a research presented by Prabowo tried to analyze how Quran is standing as a tool to prepare ourselves for facing globalization. He shows that Qur'an can be contextualized to face globalization, but it mostly focused on socio-cultural issues, with a little emphasize on education. Another research conducted by Bahri tried to analyze the content of 21<sup>st</sup> century education, focusing in moral and ethical field. However, this paper has not given more details of the relations between every skills, like critical thinking, collaboration, etc with Quranic verses.<sup>8</sup>

The aforementioned researches are very good for us to find theoretical basis for the relationship between education, globalization, Islam and Quran, but they are not sufficient in giving comprehensive analysis on how Quran endorses 21<sup>st</sup> Century Learning Skills which consisted of 4C (Critical thinking, Creativity, Communication and Collaboration). Therefore, this article is conducted to provide a brief analysis in details how every aspects of 4C is represented in various verses of Holy Quran.

## METHOD

This research is conducted using descriptive qualitative method and literature study approach. Qualitative method is selected because it could focus on materials, situations, activities, or relationship qualities which has holistic description emphasis and mostly delivered in detail.<sup>9</sup> It has an ability to answer and resolve recent phenomena by presenting, analysing, and interpreting data.<sup>10</sup> The subject of this research is the verses in Quran which are related to 21<sup>st</sup> Century Learning Skills. The collecting data techniques in this research is started by observing the verses in Quran and find which verse contains 21<sup>st</sup> Century Learning Skills values. Next, the researcher classified the findings into each parts of 4C skills (Critical thinking,

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<sup>6</sup> Arifin, Achmad, and Wina Valestin. 2019. "Pandangan Al Zamakhshshari Tentang Ayat-Ayat Pluralisme Dalam Tafsir Al-KasshaF". *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 1 (2), 46-60. <https://doi.org/10.31538/almada.v1i2.219>.

<sup>7</sup> Widodo Hami, "Pendidikan dan Pengajaran dalam Al-Qur'an:," *Madaniyah* 11, no. 2 (19 Juli 2021): 151–62.

<sup>8</sup> Rosidi Bahri, "Mengembangkan Kompetensi Abad 21 Dalam Pendidikan Islam: Telaah Perspektif Al-Quran Dan Hadis," *Fakta: Jurnal Pendidikan Agama Islam* 3, no. 1 (12 Juni 2023): 1–10.

<sup>9</sup> Jack R. Fraenkel, *How to Design and Evaluate Research in Education 8th Edition*, 8th edition (McGraw Hill Humanities, 2012). P.420

<sup>10</sup> Cholid Narbuko dan Abu Achmadi, *Metodologi Penelitian* (Bumi Aksara, 2013).p. 22

Creativity, Communication and Collaboration). The last step is analyzing those findings to find the essence of 21<sup>st</sup> Century Skills and completed with giving conclusions and suggestions.

## RESULTS AND DISCUSSION

### Findings

After observing the verses in Quran which is believed to be related to education, the researchers finally found seventeen (17) verses which fit the 4C 21<sup>st</sup> Century Learning Skills which consists of critical thinking, creativity, communication and collaboration. The following table provide the detail of the findings.

Table 1. Quran verses talking about 21<sup>st</sup> Century Learning Skills

No.	Verse	Translation	Skill
1	إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاجْتِيَافِ اللَّيْلِ وَالنَّهَارِ لآيٰتٍ لِّاُولِ الْاَلْبَابِ	Verily, in the creation of the heavens and the earth, and in the succession of night and day, there are indeed messages for all who are endowed with intellects. <i>QS. Ali Imran: 190</i>	Critical Thinking ( <i>Scientific inquiry</i> )
2	يَسْئَلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا اِثْمٌ كَبِيْرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا اَكْبَرُ مِنْ نَّفْعِهِمَا ۗ وَيَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ قُلْ اَلْعَمُوْٓءُ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اَلْآيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ	They ask you about drinking and gambling. Tell them: "There is great sin in both, although they may have some benefit for men; but the sin is greater than the benefit." They ask you what they should spend; tell them: "Whatever you can." Thus Allah makes His revelations clear to you, so that you may reflect. <i>QS Al-Baqarah 219</i>	Critical Thinking ( <i>Prioritization/ Judgment</i> )
3	اَتَأْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ؕ اَفَلَا تَعْقِلُوْنَ	Would you ask others to be righteous and forget to practice it yourselves? Even though you read your Holy Book? Have you no sense?. <i>QS Al-Baqarah 44</i>	Critical Thinking ( <i>Self criticism</i> )
4	اقْرَأْ بِاِسْمِ رَبِّكَ الَّذِي خَلَقَ	Read, "O Prophet," in the Name of your God who created. <i>QS Al-Alaq 1</i>	Critical thinking ( <i>Scientific Inquiry</i> )
5	اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ	Do they not look at the camels, how they were created? <i>QS Al-Ghasiyah 17</i>	Critical thinking ( <i>Scientific inquiry</i> )
6	يٰۤمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَعْطَمْتُمْ اَنْ تَنْفُدُوْا مِنْ اَفْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَاَنْفُدُوْا ۗ لَا تَنْفُدُوْنَ اِلَّا بِاِذْنِ	O assembly of jinn and humans! If you can penetrate beyond the realms of the heavens and the earth, then do so. "But" you cannot do that without power. <i>QS Ar-Rahman 33</i>	Creativity ( <i>Challenge</i> )

Exploring 21<sup>st</sup> Century Learning Skills (4C Principles) in Qur'an

7	قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا	Say, "O Prophet," "If 'all' humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other." <i>QS Al-Isra 88</i>	Creativity (Challenge)
8	وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرَفُونَ	Build an ark under Our supervision and in accordance with Our revelation, and beware not to plead with Me on behalf of those who are wrongdoers. They are all to be drowned in the flood. <i>QS Hud 37</i>	Creativity (Thinking out of the box)
9	خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ وَإِلَيْهِ الْمَصِيرُ	He created the heavens and the earth for a purpose. He has shaped you, and perfected your form. And to Him is the final return. <i>QS At Taghabun 3</i>	Creativity (Motivation)
10	فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ	It is out of Allah's mercy that you 'O Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters. <i>QS Ali Imran 159</i>	Communication (Dialogue)
11	يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ	O believers, if an evildoer brings you any news, verify 'it' so you do not harm people unknowingly, becoming regretful for what you have done. <i>QS.Al-Hujurat: 6</i>	Communication (Clarification)
12	أَدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ	Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious. <i>QS. An-Nahl 125</i>	Communication (Debate)
13	قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ	Kind words and forgiveness are better than charity followed by injury. <i>QS. Al-Baqarah 263</i>	Communication (Good attitude)
14	خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ	God has created human. He has taught him speech (and Intelligence). <i>QS Ar-Rahman 3-4</i>	Communication (Speech/ intelligence)
15	وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ	Cooperate with one another in righteousness and piety, and do not cooperate in sin and transgression. <i>QS. Al-Maidah 2</i>	Collaboration (helping each other)

16	<p>إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ ۗ</p>	<p>The believers are brothers to one another, therefore, make reconciliation between your brothers. <i>QS. Al-Hujurat 10</i></p>	<p>Collaboration (reconciliation)</p>
17	<p>يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ</p>	<p>O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes that you might get to know one another. <i>QS. Al-Hujurat 13</i></p>	<p>Collaboration (multiculturalism)</p>

**Discussion**

From the research finding above, we could see seventeen (17) verses in Quran that contain the values of 21<sup>st</sup> century learning framework. This verses could be classified into four skills: critical thinking (5 verses), creativity (4 verses), communication (5 verses) and collaboration (3 verses) with the following analysis:

**1. Critical thinking**

Critical thinking is defined as the analytical thinking which underlies all rational discourse and inquiry. It is characterized by a meticulous and rigorous approach.<sup>11</sup> When people think critically, they are evaluating the outcomes of their thought processes-how good a decision is or how well a problem is solved.<sup>12</sup> In Qur’an, the researchers found six verses about critical thinking.

In the beginning of QS Ali Imran 159 we can read *إِنَّ فِي خَلْقِ السَّمٰوٰتِ (...verily, in the creation of the heavens and the earth...)*. This verse is very famous as the basic principle of critical thinking. It emphasizes us to do scientific inquiry. In the beginning, we are encouraged to see the creation of the nature. Ibnu Kathir said that this verse encourages us to observe the sky in its height and spaciousness, the earth in its expanse, the density and tremendous features it has (seas, mountains, deserts, trees, plants, fruits, animals etc) and how the duration of days and nights are different in seasons and places (Tafsir Ibnu Kathir)<sup>13</sup>. By observing natures, human could think what is actually happening there? is there any problems to be solved? As we usually do in any research, the first thing to do is identifying problems. In the end of this verse, it is said.... *لَاٰیٰتٍ لِّاُولٰٓئِیۡ الۡاَلْبَابِ (.. there are indeed messages for all who have intellects)*. The term “*ulul albab*” in Quran refers to people who use their minds to

<sup>11</sup> Ebru Altun dan Nagihan Yildirim, “What Does Critical Thinking Mean?,” *Thinking Skills and Creativity* 49 (1 September 2023), <https://www.sciencedirect.com/science/article/pii/S1871187123001359>.

<sup>12</sup> Altun dan Yildirim.

<sup>13</sup> *Tafsir Ibnu Katsir* (Niaga Swadaya, 2005).

## Exploring 21<sup>st</sup> Century Learning Skills (4C Principles) in Qur'an

think about the power of Allah through observing natural phenomenon.<sup>14</sup> Ibnu Kathir defines “*ulul albab*” as people who have intelligent and positive minds that always contemplate the true reality of things, unlike those who are labelled as “deaf and mute” who do not have comprehension, like what is said in QS Yusuf 105: *وَكَايِنٍ مِّنْ آيَةٍ فِي السَّمَوَاتِ*

*وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ* (How many are the signs in the heavens and the earth which people pass by without giving any heed?). Allah has endowed man with a mind to consider things outside the physical and material aspects so that he may think critically to these signs. Therefore, critical thinking is encouraged in Qur'an.

This is in line with the first revealed verse of Holy Quran in Surah Al-Alaq: *اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ* (Read, 'O Prophet, 'in the Name of your God who created). Al-Alaq 1-5 emphasizes thinking activities, using common sense to understand, evaluate, learn lessons and make decisions.<sup>15</sup> Sheikh Musthafa Al-Maraghi interpreted the opening verses of Surah Al-'Alaq as: "Be a person who is able to read by the power of Allah who created you and willed you after you were unable to do that. Indeed, Muhammad saw could not read and write. The divine command came so that Muhammad could read, even though he cannot write. Allah will give him a book to read, even though he cannot write it." (Tafsir Al-Maraghi). It can be concluded that critical thinking is needed to read the power of Allah.

Another verse, QS Al-Ghasiyah 17 also encourages us to observe the creation of camel. *أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ* (do they not look at the camels, how they were created?). This again stands as a proof that Quran promoted scientific inquiry. Ibnu Kathir said that camel is an amazing creature with a peculiar shape, which is why God uses it as a sign. Despite its extreme strength and hardness, camel is obedient to its master especially in carrying heavy objects. Its milk can be consumed, and its feathers can be utilized. The fact that the majority of Arabs travel in camels serves as a reminder of that (Tafsir Ibnu Kathir).

Quran also tells us to be good at doing judgment/ prioritization. QS. Al-Baqarah 219 tells a story about Prophet Muhammad's opinion about *kehamr* and gambling, God ordered Him to answer: *قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا* (There is great sin in both,

<sup>14</sup> S. T. Magfirah, “ULUL ALBAB DALAM QUR'AN (TAFSIR TEMATIK),” *Aqlam: Journal of Islam and Plurality* 6, no. 2 (31 Desember 2021), <https://doi.org/10.30984/ajip.v6i2.1650>.

<sup>15</sup> Cut Shabrina Dzati Amani, “Konsep Critical Thinking Perspektif QS. al-Alaq Ayat 1-5,” *Gunung Djati Conference Series* 19 (10 Februari 2023): 190–97.

and also some benefit for men; but the sin is greater than the benefit). This suggests that every human being should have the ability to rank everything in their lives according to importance. Is benefit greater than harm? Prioritizing problems is an essential skill for critical thinking which is line with the end of this verse كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ (Thus Allah makes His revelations clear to you, so that you may reflect).

The last point is self-assessment or self-evaluation. In QS Al-Baqarah 44, Allah said: أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ (Would you ask others to be righteous and forget yourselves?). *Asbabun nuzul* of this verse emerges from a story about a Medina Jew who at that time said to relatives and in-laws who had converted to Islam: 'Stay with the religion you follow (Islam) and what Muhammad ordered because his orders were right.' It is surprising why he order others to do good, but he himself did not do it (perhaps it is because of ignorance or shame to embrace Islam). This verse is a warning to people who commit such acts (sourced from Ibn Abbas in Tafsir Al- Maraghi). This verse criticizes people who love to ask others to do good things but they forget themselves. This verse is a good example of self-assessment or critic. Self-assessment helps to develop metacognitive and self-critical thinking abilities, activates self-awareness, and encourage self-development<sup>16</sup>. In globalization era, people must be able to evaluate himself in order to grow better. Abu Darda' further said, a good person is someone who would not condemn others for doing bad things until he is able to condemn himself for doing bad things.<sup>17</sup>

## 2. Creativity

The definition of creativity might vary, but it could be concluded that creativity is the generation of new and useful ideas which are new in context and designed to be useful to the individual, group, organization, or society. Those ideas must generate novel and effective solutions to problems, that have extrinsic, instrumental, and intrinsic-inherent value.<sup>18</sup> There are some verses in Quran which are clearly encourage us to be creative. Here is some of them:

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<sup>16</sup> Jovilė Barevičiūtė, Stanislav Dadelo, dan Vaida Asakavičiūtė, "The Skills of Critical Thinking, Creativity, and Communication as Tools for Overcoming Social Simulation in the Context of Sustainability: A Case Study of Students' Self-Assessment of the Affective Domain of Learning," *Sustainability* 15, no. 14 (Januari 2023): 10935, <https://doi.org/10.3390/su151410935>.

<sup>17</sup> Fajar Dinar, *Abu Darda ; Pedagang dan Ulama Besar : Seri Para Sahabat Nabi* (Bandung: Titian Ilmu, 2007).

<sup>18</sup> Maria U. Kottwitz dkk., "The extra mile from extra-role creativity to innovation," *Journal of Creativity* 34, no. 1 (1 April 2024): 100073, <https://doi.org/10.1016/j.jjoc.2023.100073>.

## Exploring 21<sup>st</sup> Century Learning Skills (4C Principles) in Qur'an

In Ar-Rahman 33, we read *إِنِ اسْتَفَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَفْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا* (*Oh assembly of jinn and humans! If you can penetrate beyond the realms of the heavens and the earth, then do so!*). This is such a phenomenal verse which encourages humans and jinn to be as creative as possible to conquer the earth and the sky (many scholars believe that 'sky' here means 'space' or 'universe'). However, Allah warns them that they would never do it without 'sulthan'. *لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ* (*But you cannot do that without power*). Scholars has different interpretations on the word "sulthan". Some say that is means authority and power. HAMKA in Tafsir Al-Azhar says that the word *sulthan* found in surah ar-Rahman verse 33 means power. All work depends to power and if power is not there, then the work will be disrupted or even stopped. Some others believe that *sulthan* means knowledge and technology<sup>19</sup>. If we relate it to education, this would make more sense. Ibn Abbas narrated that the meaning of the verse is, if you are able to know anything on earth and in the sky, then know it, in fact you will not be able to know it except with authentic proof from Allah Ta'ala (Tafsir al-Baghawi). Without knowledge and technology humans could not achieve their ultimate creativity. Therefore, this verse is the best example of how creativity as one of 21<sup>st</sup> century skill is briefly promoted by Quran.

The other aspect of "creativity" is leadership. Leadership is always believed as a factor that boosts creativity. For a leader, creativity is important to realize outstanding performance. Creativity is an ability to create something new and provide new ideas that can be applied in solving problems<sup>20</sup>. Al-Quran itself has so many verses which contain "leadership". One of them is Surah Yunus 14 *ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ*

*تَعْمَلُونَ* (*Then We made you as successors on earth to see how you would act*). In this verse, God states that humans are created as "khalifa" in this world. *Khalifa* has various meanings. The original meaning is "successor" or someone who continue the path of previous ones. Some other interpret it as "leaders". Ibnu Kathir said that this verse is preceded by what happened to the previous people because they denied the teachings and arguments conveyed by their prophets. After Allah punished them, Allah replaced them with new people after them, here these new people were tested to become successors and leaders of the world (Tafseer Ibnu

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<sup>19</sup> Roma Wijaya dan Siti Sholihatun Malikhah, "Interpretasi kata Sulthan (Kajian Ma'na Cum Maghza Terhadap Q.S. Ar-Rahman (55): 33)," *Al-Dzikra: Jurnal Studi Ilmu Qur'an dan al-Hadits* 15, no. 2 (30 Desember 2021): 239–58, <https://doi.org/10.24042/al-dzikra.v15i2.9713>.

<sup>20</sup> Teguh S. Lature, "Pengaruh Kreatifitas Dan Gaya Kepemimpinan Terhadap Kinerja Pegawai Dalam Meningkatkan Pelayanan Pada Masyarakat Di Kantor Camat Telukdalam Kabupaten Nias Selatan," *Jurnal Ilmiah Mahasiswa Nias Selatan* 5, no. 1 (25 Januari 2022): 87–91.

Kathir)<sup>21</sup>. In this sense, we can conclude that humans are rulers who has big responsibility to manage this world. Thus, their leadership skill is required. God than said “we would see what will you do”. This sentence indicates that humans are challenged to do whatever they can to maintain this world as a safe, prosper, and nice place to live. In this sense, human’s creativities is urgently needed. Challenges also constitutes as an aspect of creativity.

Al-Qur’an has many verses which contain “challenges”. One of them is in QS. Al-Isra 88

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ

ظَهِيرًا (Say, ‘O Prophet, ‘If ‘all’ humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other.)

In this verse, God challenges the disbelievers to make holy books like Quran. This challenge of course has not ever been fulfilled by the disbelievers However, this verse is a good example of challenge which require creativities. Another aspect which boost creativity is motivation. In QS At-Taghabun 3 we can see حَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوْرَكُمْ ۗ (He created the heavens and the earth for a purpose. He has shaped you, and perfected your form verse) . In this verse Allah has created humans in a perfect form. If God has perfectly formed our physics, why don’t we want to contemplate by following His actions through forming new things with our creativity? I believe this verse could motivate all moslems to be creative.

The last point of creativity is “thinking out of the box”. In QS Hud 9 we can see the story of Prophet Nuh: وَاَصْنَعِ الْفُلَکَ بِاَعْيُنِنَا وَّوَحٰیْنَا (Build an ark under Our supervision and in accordance with Our revelation).

When the prophet Noah built the ship, the weather was very hot and the location was far from the sea. This made the prophet Noah ridiculed and insulted by the disbelievers. However, Prophet Nuh ignored them and believed that something which is impossible like “big flood in the hot weather” was possible to happen with Allah's permission. By emulating the story of Noah in this verse, something impossible might be possible if we think out of the box, and of course by the help of Allah.

### 3. Communication

The third skill in 21<sup>st</sup> century learning framework is communication. Communication skill is defined as the ability to express ideas, knowledge, and fresh information to others

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<sup>21</sup> Tafsir Ibnu Katsir.

## Exploring 21<sup>st</sup> Century Learning Skills (4C Principles) in Qur'an

through written, spoken, written, symbol, image, visual, or numerical means. These abilities include the ability to listen, gather information, and present ideas in front of a large audience<sup>22</sup>. There are at least five verses in Quran which contain communication skill principles.

The first verse stands as the basic principle of communication. In QS Ali Imran 159 we can read *فِيمَا رَحِمَهُ مِنَ اللَّهِ لَنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظًا لَفَقَضُوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ ۖ* *وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ* (It is by Allah's mercy that you have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in 'conducting' matters). In this verse, the principles of communication are briefly explained like being kind, forgiving others, asking for their forgiveness and conducting dialogue. The *asbabun nuzul* of this verse could be traced back to an event after the battle of Badr. At that time, the Prophet was discussing with Abu Bakr and Umar Bin Khattab regarding what should be done with the prisoners of war. Abu Bakr argued that prisoners of war should be returned to their families and asked for ransom. However, in contrast to Umar Bin Khattab's opinion, he argued that prisoners of war had to be killed. Those who were ordered to kill were the families of the prisoners of war themselves. Then this verse came to encourage them to use peace and dialogue in conflict management. Dialogue is one of the most important mediums of communication.

This is in line with QS Al Baqarah 263: *قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ* (Kind words and forgiveness are better than charity followed by injury). Al-Tantawi in his tafsir said that this verse is mainly about good attitude in giving charity. Saying nice words to the beggars/ the poor people would make us closer to God, refine our soul, reconcile our heart, and preserve the dignity of the unfortunate ones. He also quoted a hadith from Sahih Muslim which means: "Your smile in front of your brother is a charity"<sup>23</sup>. The aim of this verse does not only talk about good attitude in giving charity but also in doing any forms of communication. Related to education, teachers and students must always be accustomed to speak nicely. Using violence or harsh words must be avoided in communicating. Once again, it proves that Islam is a peaceful and tolerant religion.

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<sup>22</sup> Ida Bagus Putu Arnyana, "Pembelajaran Untuk Meningkatkan Kompetensi 4c(Communication, Collaboration, Critical Thinking Dancreative Thinking) Untukmenyongsong Era Abad 21," *Prosiding: Konferensi Nasional Matematika Dan IPA Universitas PGRI Banyuwangi* 1, no. 1 (30 November 2019): i–xiii.

<sup>23</sup> Syaikh Thanthawi Jauhari, *Al-Jawahir fi Tafsir qur'an al-Karim. Vol. 10* (Dar Al-Fikr, 1935), [http://perpustakaanlajnah.kemenag.go.id/home/index.php?p=show\\_detail&id=4663&keywords=](http://perpustakaanlajnah.kemenag.go.id/home/index.php?p=show_detail&id=4663&keywords=)

Beside of the emphasis to speak kindly, in 21<sup>st</sup> century learning framework students must also be trained to conduct debate, because it could definitely train their critical thinking and intelligence. Intelligence as one of best modality in communication is a gift by God, as written in QS Ar-rahman 3-4 *خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ* (God has created human. He has taught him speech/ intelligence). However, to conduct debate we must use kind words and positive attitude like what is indicated in QS. An-Nahl 125 *وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ* (and argue with them in ways that are best). By training students how to debate and make arguments using appropriate manner, students would be prepared to face globalization era. In this globalization era, the spread of hoax, fake news and hate speech is unavoidable.

This is in line with QS Al-Hujurat 6 where we can read *إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا* (if an evildoer brings you any news, verify it). Tafsir al-Muyassar stated that this verse indicated that Allah really encouraged us to verify news before believing it and transmitting it so that we can know its authenticity<sup>24</sup>. It shows that Quran really invigorates us to do clarification if we heard any news, especially if the source of this news is not credible. Clarification is essential in communication process. Many problem and conflicts happen in this world because of misunderstanding which occur because of the absence of clarifications.

#### 4. Collaboration

Many research have indicated that cooperative and collaborative work has positive impacts on children's academic and social outcomes.<sup>25</sup> Therefore it is important to find verses which contain emphasis on collaboration in Quran. The researcher has found at least three verses. The basic foundation of collaboration could be seen in QS Al-Maidah 2: *وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ* (Cooperate with one another in righteousness and piety, and do not cooperate in sin and transgression). Al Qurthubi in his tafsir said that cooperation in righteousness and piety has many forms: it is the duty of the scholar to help people with his knowledge and educate them, the rich has to help with his money, and the brave with his courage in the path of God, because Moslems are like one hand, and equal in their blood (Tafsir Al-Qurtubi)<sup>26</sup>. Students who learn to cooperate may gain a deeper understanding of the way

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<sup>24</sup> Ustadz Hawin Murtadlo Ustadz Salafuddin Abu Sayyid, *Terjemah Tafsir Al-Muyassar* ((YSPH) Surakarta & Qowam Group, 2014), //perpus.stiqisykarima.ac.id/%2F%3Fp%3Dshow\_detail%26id%3D493.

<sup>25</sup> Ed Baines, Peter Blatchford, dan Anne Chowne, "Improving the Effectiveness of Collaborative Group Work in Primary Schools: Effects on Science Attainment," *British Educational Research Journal* 33, no. 5 (2007): 663–80.

<sup>26</sup> "Tafsir al qurthubi jilid 2 / Imam Al Qurthubi ; penerjemah: Fathurrahman, Ahmad Hotib ; editor: Mukhlis B. Mukti | Perpustakaan Universitas Islam Negeri Sultan Syarif Kasim Riau," diakses 23 Juli 2024, <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=5098>.

## Exploring 21<sup>st</sup> Century Learning Skills (4C Principles) in Qur'an

their minds work, find a commitment to building strong communities, understand dispositions toward learning, and exercise higher-order thinking skills<sup>27</sup>.

The other verse is found in QS Al Hujurat 10: *إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ* ۙ

*(The believers are brothers to one another, therefore, make reconciliation between your brothers)*. This verse explains that Muslims are brothers. According to Quraish Shihab in Tafsir Al Misbah the word *أَخَوَيْكُمْ* (*akhawaikukum*) is the double form of the word *akh*. The use of the dual form

here is to imply that no matter how many people are conflicting (although only two) we have responsibilities to mediate them. It also applies to bigger conflicts and wars which never stop happening in our world. By referring to this verse, teachers can encourage students to cooperate and collaborate and resolve conflicts, especially to avoid bullying that happens many times in classrooms. Finally, it is hoped to all students will always help, take care, love and strengthen each other<sup>28</sup>.

The last verse is very popular in promoting tolerance and multiculturalism. In QS Al-Hujurat 13 we may read *يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا* ۗ *(O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes that you might get to know one another)*. Humans were created by Allah SWT with many differences, from race, religion, culture, ethnicity, language, to skin color. However, Islam instructs people to follow its moderate teachings in order to live by the principles of tolerance and respect for diversity. One important thing is the fact that humans are different indicates that they have their unique characteristics, talents and skills. That's why cooperation is needed so that different talents and skills can complement each other to achieve common goals.

## CONCLUSION

The term "21st century" is always used in conjunction with globalization, meaning that there are no longer any demographic barriers between nations. In the face of globalization, human quality development is essential for survival and adaptation. Consequently, in this century, developing an education system which gives strong emphasis on life-skill is imperative. Thus, in order to support skills-based learning, some scientists introduced a variety of techniques, strategies, and tenets. The "21st Century Learning Framework," which emphasizes four skills—critical thinking, creativity, communication, and cooperation—is one of the most

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<sup>27</sup> Mariah Doren, "Working Collaboratively—Teaching Collaboration," *Transformations: The Journal of Inclusive Scholarship and Pedagogy* 27, no. 2 (2017): 180–94.

<sup>28</sup> Amalia Irfani, "Konsep Persaudaraan Menurut Islam Dan Budha (Sebuah Studi Komparatif)," *Jurnal Al-Hikmah: Jurnal Dakwah* 11, no. 2 (1 Desember 2017), <https://doi.org/10.24260/al-hikmah.v11i2.853>.

popular idea. It is evident from the research findings and discussions that the Quran contains seventeen (17) verses that embody the values of the 21st century learning framework. These verses can be divided into four categories: collaboration (3 verses), communication (4 verses), creativity (4 verses), and critical thinking (6 verses). This further proves that Quran as the holy book of Muslims is able to accommodate the change of times and is able to provide answers to all human problems.

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